MISSION WORK

AMONG THE NEGROES

AND

THE INDIANS.

WHAT IS BEING ACCOMPLISHED BY MEANS OF THE ANNUAL COLLECTION TAKEN UP FOR OUR MISSIONS.

MEMBERS OF THE COMMISSION

CHARGED WITH DISTRIBUTING THE FUNDS:

HIS EMINENCE JAMES CARDINAL GIBBONS,

ARCHBISHOP OF BALTIMORE.

MOST REV. DR. RYAN,

ARCHBISHOP OF PHILADELPHIA.

RIGHT REV. DR. KAIN,

BISHOP OF WHEELING.

BALTIMORE:
THE SUN BOOK AND JOB PRINTING OFFICE.
1889.

Mission Work among the Negroes and the Indians.

THE NEGRO MISSION WORK.*

As time rolls on, there is more or less of danger that the annual collection for the Negroes and Indians may begin to suffer. Not that the desire for the salvation of our less favored brethren will grow less; but rather that the feeling of having done our duty will supplant it. In fact, the total amount received from the collection of 1887 was $81,898.01; from the collection of 1888, $76,175.30; the receipts for 1889 stand $69,408.73. As yet the negro missions are an unploughed field. Up to this hour, in fact, the vast bulk of the negro race have never heard the Gospel from a priest's lips. We are enabled to lay before our readers a very satisfactory synopsis of the work now being carried on in the South, together with the hopes and conclusions expressed by Bishops in those parts.

STATISTICS.

Diocese.	Negro Population.	Catholic Negroes.	Churches.	Priests.	Baptisms. Children.	Baptisms. Adults.	Schools.	Pupils.	Sisterhoods.	Other Institutions
Alton	.....	300	1	1	.....	....	1	75	Notre Dame	.....
Baltimore	210,230	35,000	4	14†	400	92	10	1,100	1 Oblates 2 Francis 3 Holy Cross 4 N. Dame	See note [§]
Charleston, S.C.	650,332	900	2	1	39	24	1	112	Lay teachers	.....
Cincinnati	.....	.....	1	...	.....	....	1	.....	.....	.....
Covington	75,000	93	...	...	5	2	1	200	.....	.....
Indian Ter.	.....	.....	...	2	.....	....	2	.....	Lay teachers.	1 Orphanage
Leavenworth	48,000	200	1	1	12	13	2	.....	Oblates.	.....
Little Rock	.....	.....	...	1	.....	....	4	217	Lay teachers.	.....
Louisville	180,000	5,794	1	1	176	62	6	540	Sisters of Charity.	.....
Mobile	618,000	2,500	4‡	1	77	....	4	135	.....	.....
Nashville	.....	.....	...	...	.....	....	1	200	.....	.....
Natchez	652,221	1,726	1	...	43	98	6	294	.....	.....
Nachitoches	150,000	15,000	2	1	165	5	2	115	.....	.....
New Orleans	271,603	75,000	1	...	3,627	297	26	1,330	3 Communities Colored Sisters.	74 orphans 24 aged women.
New York	.....	.....	1	2	.....	....	..	.....	Sisters of St. Dominic.	1 Orphanage
North Carolina	.....	.....	2	...	.....	....	3	335	.....	.....
Pittsburg	.....	.....	...	...	.....	....	1	.....	.....	.....
Richmond	700,000	550	1	2	28	39	8	401	Franciscans	.....
St. Augustine	126,690	1,000	...	...	50	20	5	350	.....	.....
St. Louis	125,900	3,700	1	1	155	65	4	199	Oblates.	.....
San Antonio	175,000	250	1	...	15	5	2	115	.....	.....
Savannah	850,000	1,200	1	1	115	131	7	375	.....	1 Orphanage
Wilmington	.....	.....	...	1	.....	....	1	.....	.....	.....
Totals	.....	138,213	25	30	4,907	853	98	6,093		

† Josephites. ‡ 90 per cent. colored.

§ Note.—St. Joseph's Seminary, 5 Seminarians; Epiphany Ap. College, 35 Students; Boys' Orphan Asylum, building; Girls' Orphan Asylum, 70; Foundling Asylum, 53; Academy, 50; Industrial School, 20.

* What refers to the work being done among our Negoes appears in the March number of the "American Ecclesiastical Review."

Here is a most interesting letter from the Catholic Negroes of St. Inigo's, Maryland, who received help, through Cardinal Gibbons, to the amount of $200 a year, for 1887–'88 :

"YOUR EMINENCE JAMES CARDINAL GIBBONS :

"*Your Grace*—Please allow us, the parents of the pupils taught at the school recently opened by your abundant donation, to extend our sincere thanks for your noble and charitable gift, rendered us for the benefit of our poor children, which were deprived of such a blessing before, as we were unable to do it for our own children.

"Your donation was received with graceful thanks and has our highest appreciation, and shall be in long remembrance for the good of our little children; for securing their morals; for the construction of their faith as good Catholics. We can testify we had a good teacher, worthy of the trust, in exhorting them, in every possible means in his power, to induce them to learn of God and His commandments. Your paternal care has been the cause of some knowing their catechism and protecting their faith. Probably had it not been for that school, they may still remain in ignorance, for this school aroused the energy of parents who, probably, were too much unmindful of their little ones, depending upon the religious instruction at home, finding it was much neglected when this school opened. Now we have more honorable and religious children and can read their catechism and cipher well and write. These are some of the blessings we have received from God and you and this school. We beg your prayers in behalf of our souls, and that we may raise good Catholics and we all may die happy deaths."

Speaking of a school for Negro children, which he had just built in Cairo, Ill., the Bishop of Bellville goes on to say :

"A sister of Loretto already instructs 55 to 60 children. This number is larger than we expected and will increase, so that very probably we shall have to enlarge the school."

South Carolina, as is well known, has a Negro population far in excess of the whites, 650,000 *Negroes to about* 400,000 *whites*. In that immense number only 900 Negroes are Catholics; in other words, of 700 Negroes in the Palmetto State only one is a Catholic. The Bishop of Charleston, who is responsible for the spiritual welfare of South Carolina, regards the social, political and religious separation of the races as injurious to the evangelization of the Negroes.

Very cheerfully does Bishop Maes of Covington speak of the Negro work in his diocese. True, there are only 93 colored Catholics in it, out of a Negro population of 75,000. His words are here given :

"Our school for colored children, with a hall for Church services when needed, opened last September under the protection of St. Peter Claver. Three Sisters of Charity of Nazareth, Ky., teach the elementary branches, besides music and needle work to attract the children. The opening was very successful; within four weeks two hundred and fifty

children, clean, orderly, and respectful, *all Protestant but three*, and varying in age from six to sixteen, presented themselves. For want of proper accommodation, the Sisters had to send away a considerable number, restricting the attendance to two hundred.

"The city of Lexington, Ky., where our colored school is located, has built a beautiful brick public school (for colored children) within three blocks of our own. When our school had been in operation some three months, the colored Protestant ministers, urged and encouraged by others, notably by some New York Gospel Society, held weekly meetings and passed resolutions to the effect that parents should be compelled to withdraw their children from the Catholic school. This procedure has had some effect, the daily attendance being at present 180 boys and girls. But on the whole, the colored parents hold out bravely Only three of the children are Catholics, but forty-three attend Sunday catechism."

The Bishop administrator of Galveston writes:

"Our colored school here in Galveston has been the greatest success. The school-house was crowded a few days after school opened, and we had to send away many on account of lack of room. Four-fifths of the pupils were non-Catholics, but the influence of the school on the non-Catholics is very noticeable. The school in Houston has been likewise a great success. We have the most encouraging prospects for the future."—Rt. Rev. N. A. Gallagher.

The Diocese of Leavenworth has a Negro population of 48,000, among whom but 200 are Catholics, that is, 1 in every 240. Notwithstanding the odds, Bishop Fink is strenuously laboring to do something for those unfortunates. We quote from his letter:

"If we could keep all our Negroes that were converted, we would have a larger number; but owing to their removing to other regions, we have not much of an increase to show. On the whole. however, the work looks more encouraging than before. Our Negro school at Leavenworth, in charge of the colored Sisters of Providence from Baltimore, gives great satisfaction. At Topeka, the State Capital, we should build a church, the sooner the better; and I would expect more conversions at Topeka than at Leavenworth, as the Catholic colored population forms the upper class among the Negroes, and as our Catholics, now over 100, are very pious people. I have had no priest who could take charge of the colored congregation, and even if I had a priest he would have to depend for his support almost exclusively on the poor Bishop."

Leavenworth is far better off, however, than Little Rock. Catholicity seems not to have taken much root in Arkansas; this is true of the whites, but particularly so of the blacks, but one of whom is a Catholic out of every 4,000; in other words, there are in the diocese 450,000 Negroes, and only about 100 Catholics. Bishop Fitzgerald, while expressing his own hopes to be meagre, writes:

"The teachers, who are brought into more direct contact with the colored children, have great hopes. We meet with opposition from preachers, white and colored, from school-teachers, from the colored population, and in places from the whites; and, I am sorry to have to add, from white Catholics. Many, I might say all, the colored people permit their children to be taught prayers and catechism. They generally refuse to let them be baptized. Among the less ignorant, prejudices are *softening*. The children are delighted with their teachers, and proud of them."

The next diocese, following the alphabetical order, is that of Mobile, which embraces the state of Alabama and West Florida. Over 600,000 Negroes live in this diocese, of whom 2,500 are Catholics. These live mostly on Mobile Bay, are a farming class, and of good morals. It is said that of the 10,000 Negroes in Mobile itself, one-half were baptized Catholics.

"There is no church, exclusively, for the colored people, but there are four churches in which 90 per cent. of the congregations are colored. A fifth church, or chapel, is almost completed at Molino, Florida, where nearly all the congregation (fully 90 per cent.) are colored. This will make five churches which may be said to be for the use of the colored people. Our only success, up to the present time, has been in bringing back to the Church many who had strayed away from the fold. We have not been able to attempt any more; and it will be some time before we are able to make any well-sustained effort for the conversion of the colored race. The best hope is through schools for the children." (Bishop O'Sullivan.)

As in Mobile, so in the diocese of Nashville there is as yet no church set apart for the colored people. Every desire is expressed for priests who will devote themselves to this neglected field. As elsewhere, schools are being founded in Nashville; with what results, the following extracts tell:

"We expect to find a larger building for our school in Memphis, in order to accommodate the girls applying for admission, and also to find room for a boys' school. To judge from the eagerness with which they learn the prayers and easier questions of the Catholic doctrine, as also the spirit of the parents, we hope to have, in a comparatively short time, a class prepared for Baptism.

"These, as well as the few Catholics residing here, will form the nucleus of a colored congregation. In like manner, we intend to proceed in Nashville and other large places." (Bishop Rademacher.)

"There is a large and promising field here for a priest and school devoted exclusively to the Negro. Our poverty and scarcity of priests—consequences of the war and yellow-fever epidemics—have prevented us so far from giving the necessary attention to the Negro. Last week I baptized a blind Negro, forty years of age, who after about two months

of instruction, manifested a faith that was edifying, and an intelligence in learning the Catholic doctrine which was very encouraging." (V. Rev. Father Gleason, V. G., of Nashville.)

South of Tennessee lies the large State of Mississippi. In it more than any other, the Negro problem is of vital importance. More than a million Negroes, we are reliably informed, live in this State; in fact, Mississippi seems to be the Mecca of our blacks. So great has become the scare in consequence of the increase of the sable race, that actually is discussed the question of turning over to the general government, at least for a time, that part of the State in which the Negroes for the most part live. It seems a desperate move, but is evidence enough how serious the question of the Negro has become. The following extract is from a letter of V. Rev. F. Meeschært, Adm. of the See of Natchez:

"Every year we try to do a little more; and all our priests do the best they can for the colored people. If means and good religious could be had, a larger school and a little church for the colored people would, I think, be a great success in Natchez. If priests could be spared and schools opened, there is no doubt that a great deal of good could be done.

"The greatest good can be done by religious teachers. Their influence is not only great upon the pupils, but soon the parents and relations will come around, commence to go to church, and, finally, begin their instruction in the Catholic religion. For two years we had a Sister of Charity (Emmitsburg, Md.) teaching our colored school in Natchez, and her influence was remarked at once. *The loss of the Sister, who was removed by her superiors, was a great detriment*, but we have good teachers, who do their utmost to keep up the good spirit. The visits of religious or priests to the colored people, when they are sick, have the best results. At that time they are very often neglected by their own, and very little cared for by others, except such as may have good friends among the whites.

"We visit the colored people very often in the hospital, and most of them die in the Catholic religion."

Once more crossing the Mississippi, the French Diocese of Natchitoches is entered. It has 15,000 Catholic Negroes, who frequent the ordinary parochial churches. Notwithstanding this, separate schools are demanded, of which Bishop Durier writes:

"With regard to my colored schools, under the charge of the Daughters of the Cross and Sisters of Divine Providence, I have a certainty of success, as it is a fact that they do splendidly. With regard to the Isle Brevelle Convent, and the Clouterville Convent, that I expect to establish this fall, having the written permission of the Sisters of Divine Providence that they will next October send three sisters to one, and three to the other, I have a moral certainty they will succeed as at Natchitoches and Fairfield."

"In the Diocese of New Orleans," so writes Archbishop Janssens, "are 26 schools for colored children, 6 of these managed by colored Sisters, 9 by white Sisters, and 11 by lay teachers. The aggregate attendance is 1,330 school-children, besides 74 orphan children and 22 old colored women. With the official reports of the parishes of 3,924 colored baptisms, I have calculated the total number of colored Catholics in the Diocese to be 75,000, which I think rather below than above the real number. Of this number, especially in New Orleans, many are Catholics only in name. The young men, from 18 until they marry, are nowhere seen at church in this city; few even of the married ever come to the sacraments. We have lost an immense number of colored Catholics in the city; on careful information, I might say 20,000. The reasons are various: political commotions, secret societies, immorality, and especially the greater prevalence of the English language. As soon as our creole (French) population (and we have few others) commence the use of English, they drift off into the Baptist and Methodist churches.

"The public schools are daily encroaching on the French language, not merely in the city, but it is beginning to be felt in the country parts also. With many of the colored creoles, French means Catholic, and English (or American as they call it) means Protestant. What is to be done? We can do nothing without priests and money, and we have neither. It seems to me that we need priests who will exclusively occupy themselves with our colored people, especially the young, and particularly in the city; otherwise, we shall lose them more and more. If priests are a necessity, special churches are equally so. The 26 schools do much good; 1,330 school-children are not a bad figure, but it is not much compared to the 75,000 colored Catholics."

The Most Rev. Archbishop of New York writes concerning the missions in the Bahama Isles, placed by the Holy See under his charge:

"You will be gratified to know that a large and suitable house has been purchased at Nassau for the Sisters of Charity, who are to begin this Fall missionary work among the Negroes of that city, and also conduct a school for the education of young girls. This house has been already paid for. I propose also to fit it up in becoming style for school purposes, and also to fit up a free school for the colored children. There is reason to hope that in the course of four or five years the mission will be self-supporting."—Most Rev. M. A. Corrigan.

North Carolina has less Catholics than any other State, aye, than most parishes in the country. It cannot claim 3,000 Catholics. But even there the courageous Benedictines, loyal to the traditions of their noble order, which evangelized Europe, are laboring strenuously for the negroes. Bishop Haid has already built a church for them and has opened several schools in different parts of the State.

In the Diocese of Richmond, very great success has attended the work for the Negroes. Two years ago outside of Norfolk, there were hardly a score of Catholics among the 750,000 Negroes in Virginia. To-day there are in Richmond a church, an industrial school, and mission schools. In Norfolk a mission has just been opened. In Petersburg, Lynchburg, Alexandria, and Keswick, are schools, and the Catholic Negroes are now over 600.

The State of Georgia is one that is very much spoken of as rapidly increasing, and making great progress. One aspect of its progress is most noticeable, viz: the number of its Negro population. We shall be surprised if this year's census does not show as many blacks as whites in Georgia. Of the Negro's spiritual welfare, Bishop Becker hopefully says:

"Well, I think we do much more now than barely hold our own. Yet those who are so very sanguine of great success should be slow in finding fault.

"An industrial school would do unmeasured good. Why not get some American or French religious community to help poor Southern Bishops in this work? I am sure the Negroes now fully appreciate our work, and I am pleased to state that there is nothing but good among our Catholics."

The following is an extract from the Savanah News, December 5th, 1889.

St. Benedict's Church. Exclusively for the Colored Catholics of Savannah—To be Dedicated Next Sunday.

On next Sunday, Dec. 8, at 10.30 o'clock, the new church recently built on East Broad and Gaston streets is to be solemnly dedicated to the service of Almighty God according to the ceremonies of the Catholic Church, and for the exclusive use and behoof of the colored people of Savanah. These number some 630, and they are deserving of high praise for their faithful attention to their religious duties at a time and during periods when piety and honesty seemed to be kept in the background.

The Negroes who were brought up in Catholic families, hailed chiefly from the Island of St. Domingo, and many of them deserved well on account of their fidelity to their masters during and after the massacre. To these were added many others, very correct and trustworthy in their dealings during the time of servitude, and not a few very sensibly preferred the security, attachment and kind treatment of their masters to the very precarious life of a hard-working day laborer.

Those who were Catholics went to church with the whites; they received the same sacraments; knelt at the same altar; had the self-same treatment in spiritual matters with the highest in the land. The Cathedral congregation still has many most reliable colored people as faithful members, and they have a decidedly eligible portion (frequently, we notice, occupied by the white worshipers, despite

the notice: "Exclusively for the colored people,") of the Cathedral, from which they shall not be obliged, we hear, to remove.

The Fathers of St. Benedict took charge of the Negroes almost immediately after the war. Archabbot Boniface Wimmer, O. S. B , of St. Vincent's abbey, Westmoreland county, Pennsylvania, spent certainly not less than $10,000 in this city and on Skidaway Island for the benefit of the colored folks. It may be questioned whether all this expenditure was judicious. Skidaway Island was too remote, since the breaking away of the bridge; too inaccessible for a school such as they had in view. An industrial school should have all modern appliances; should also be on perfectly healthy ground, etc. Nevertheless, the Benedictines kept up the general object, and by the encouragement and help given them they built churches and had schools when others would have perished in despair. The Very Reverend, learned and Holy Father Prior Oswald, with his zealous helpers, and finally with the active and earnest Father Melchior, did a work which challenges admiration, and labored for the Negroes when few others could or would have done so. The present bishop made an appeal to various kindly disposed institutions and persons. He has spent in round numbers $10,646 on land and building, not to say a word of help given the negroes elsewhere in this way. The church is considered quite handsome; it is of brick, it has fine school rooms underneath, and has a seating capacity of 400. The church in the inside is very admirably fitted up, and is beautifully ceiled in native timber, polished, tasteful and neat. The altar, pews and furniture were procured by the congregation. All is and remains diocesan property for the sole use and occupation of the colored Catholics of Savannah, Ga. The Rt. Rev. Abbott Leo Haid, O. S. B., will be present on this interesting occasion, and probably may sing the mass. The bishop is to preach at the service and Dr. Haid in the evening. All who are kindly disposed toward the colord people and willing to help them are courteously asked to do so.

Nearly ten years ago, the whole country rang with the well-deserved praises of a widow lady who built a church in San Antonio. She was not rich by any means, but still longed to share her Master's gifts with His less favored children. Of that church and school, in which this noble soul also teaches without any remuneration, Bishop Neraz writes in the highest terms. May Mrs. Murphy's example find many imitators!

Florida as a winter resort is prominently before the public. Its large Negro population, about one half of the whole, are with a few hundred exceptions, outside the Church. Of his hopes among them, Bishop Moore declares:

"The schools are doing well, and I have the best hopes for them in the future. I also hope for the very best results from separate churches for colored people in St. Agustine and in Jacksonville. It would not do to build a mean

church. In order to attract the colored people I must have a better and handsomer church than any of those the Protestants have here now."

The same difficulties which meet the Negro work attend the missionaries among the Indians. There is more halo, however, in laboring for them than for the blacks. The priest on the Negro mission is ever between two fires: between the whites and blacks. The Negroes are destined to become a great factor in our country. The greatest proof is the continued noise we hear about them. Dailies, Weeklies, Monthlies, Quarterlies, vie with one another in discussing the Negro question. No small proof of its seriousness.

There is no agitation in the country over the Indians' future: there is unceasing discussion of the Negroes. While the Church for centuries has been laboring among our red men, only within about two decades of years has she attempted anything for the blacks. The prospects of large conversions among the seven millions beyond the Potomac and Ohio, aliens far more in creed than in race, are brightening. This will be assured by the prospects of the Seminary and Apostolic College, recently started in Baltimore. St. Joseph's Seminary for the colored missions will, we hope, in time send out hundreds of missionaries, while its feeder, the Epiphany Apostolic College, will not fail, with God's blessing, to provide worthy aspirants.

THE INDIAN MISSION WORK.

Diocese.	Indian Population.	Catholic Indians.	Churches.	Priests.	Baptisms. Children.	Baptisms. Adults.	Schools.	Pupils.	Sisterhoods.	Religious.
Arizona	18,000	200	1	1	25	6	..	.....	.....	.....
Brownsville	.....	.....	...	...	.....	.....	..	.....	.....	.....
Dakota	30,000	4,740	12	17	1,350	743	8	841	Sisters of Mercy. Benedieti'es Franciseans	.....
Grand Rapids	700	500	8	4	125	15	..	3	.....	.....
Green Bay	4,300	1,400	3	2	67	3	2	192	.....	.....
Helena	12,000	6,000	8	14	.....	.....	..	.....	Sisters of Charity. Ursulines.	.....
Idaho	4,000	1,100	4	7	75	10	3	125	.....	.....
Indian Ter.	70,000	3,200	9	10	88	32	5	286	.....	.....
La Crosse	3,800	1,650	8	3	152	20	5	248	.....	Francisc'n Fathers.
Marquette	4,500	2,500	2	2	130	....	1	.....	....	.....
Nesqually	18,000	5,000	13	11	.....	....	4	225	Sisters of Providence.	Jesuits & Benedi'ne Fathers.
Oregon City	4,000	1,500	2	2	92	68	2	100	O. S. B. Sisters.	.....
Santa Fe	26,000	8,000	18	4	539	10	13	525	.....	....
Utah	7,000	300	...	...	20	5	1	.....	.....	.....
Vancouver's Is.	34,000	3,400	11	9	400	40	7	140	. .....	.....
Totals	236,300	39,490	99	86	3,063	952	51	2,685		

Although the work of civilizing and converting the Indians began over three hundred years ago, it has never been so promising as at the present time, as the missionaries are enabled to extend their labors into new fields. Larger numbers of the Indians than ever before are not only willing, but anxious to be instructed in the ways of the white man, including his religion. The most conspicuous change within the last ten years has been wrought among the Dakotas, the dread Sioux of old. Where ten years ago but a single priest and a handful of sisters devoted themselves to a small portion of that great tribe, no less than seventeen priests and three or four large communities of sisters are very successfully laboring under the guidance of a prelate who himself is a pioneer in that vast field, and intimately acquainted with all its wants. Bishop Marty, of Dakota, writes:

"Miss Drexel furnishes the money for building schools; but the traveling expenses and the support of missionaries and teachers remain at the charge of the Bishop, who can manage to get help from the Government for teachers, but not for missionaries. There will be two new missions with schools opened this summer—one for the Mandans, etc., at Berthold, the other for the Cuthead, etc., at Sisseton. Two priests, O. S. B., will be ordained for the Dakota nation, which will become wholly Catholic, if I have the priests who speak their language."

The diocese of Green Bay comprises a great part of the State of Wisconsin. There are three Indian churches, with two priests assisted by the sisters of St. Joseph, laboring among fourteen hundred Catholics out of a population of four thousand three hundred Indians.

"To accommodate a good number of the children of all the tribes and denominations, no pains have been spared. The pupils have been instructed and trained to help and support themselves. The boys are taught farming and care of stock, mechanical arts, etc. The girls are trained in cooking, laundry work, dairy work, sewing, etc. During the past year sixteen couples were married in the Church. The pagans on the Menom river are somewhat obstinate and clique together to save their old pagan rites and superstitions. Some of the Catholic Indians at White Rapids fell away, having no priests for years."—Bishop Katzer, Green Bay.

The next diocese is that of Helena, in which there are six thousand Catholic Indians. Rt. Rev. Dr. Brondel writes:

"I have been pressed for many years for money for the five different Indian missions which have sprung up in Eastern Montana. The work is of immense magnitude, and has been carried on by few but willing hands, and with scarcity of means. If means do not fail, we hope to have all the Indian children after some years gathered into the bosom of our Holy Mother the Church."

Various causes have combined to bring about a marked change for the better; not the least is the very substantial

assistance rendered the missions by the Misses Drexel, of Philadelphia. But apart from this, it is the zeal and activity of the bishops whose dioceses contain aboriginal populations, the ready concurrence of the clergy, of the members of religious orders, both male and female, and the consequent increase in the number of laborers—a thing to be deplored on the Negro missions—that necessitate a general effort for the more active development of the Indian missions.

Following in order comes Idaho, with a Catholic population of 1,100. The Ordinary of this diocese reports:

"I hope to have control of all the Reservations in a short time. Since I built a church at Kootenai, the Indians have become more attentive to their duties. Two years ago only 30 or 40 performed their Easter duties. Last year nearly 125 approached the Sacraments. We are doing all in our power to civilize and convert them. I hope to be able to report next year that we have missions among all the tribes of Idaho.—Right Rev. A. J. Glorieux.

The missions in the Indian Territory labored under peculiar difficulties, and, to some extent, do yet. But there is a marked improvement since the Benedictines of the French Cassinese congregation took charge.

"Our work in this mission is to attend 30 tribes and 6,000 Negroes (slaves, before the war, amongst the Indians; they have now the same rights as Indians themselves). Among all these there was no means of subsistence for priests. What they get must come from outside. Such is the great difference between the Indian Territory and all the other dioceses of the United States. Our expenses are greater than those anywhere else, for many reasons:—1st. The great distances and innumerable obstacles before us when visiting the souls confided to us, and bringing provisions to stations already established. 2d. The high price of the goods, if we buy in the stores of the Indian Territory. 3d. Freight costs here twice as much as in the States, for the Indians impose a peculiar tax on the railroad companies crossing their land. It is the same for railroad tickets. A half-fare here is like a full fare in the States. 4th. We encounter great difficulty in building here, as our materials have to be brought many miles from the depot. There are two things essential to our success:—1st. A school in every tribe, taught by Sisters or good Catholic lay-teachers. 2d. A priest studying the languages of the poor savages. Let me observe we have twenty-two different languages here. We are preparing six students for the priesthood, and several O. S. B. Fathers are kindly offered us from Europe. Before long we shall have priests enough to attend this large field. To support our students, to bring here new missionaries, to maintain them when they arrive, and bear their traveling expenses, we rely on the alms of the good people of the United States."

The Indians in the diocese of La Crosse receive some help from the Government. The accounts from there are, on the

whole, encouraging. The next diocese of which we are able to speak, is that of Nesqually. Bishop Junger writes:

"When I spoke of the building of two churches for the Indians, I should have observed that these have to be built by the Indians themselves, by their own contributions. The poor Yakima Indians twice had their lumber on the site, and each time it was burnt. There are a great many Protestant Indians on that reservation; many are fallen off Catholics. The Catholic Indians, who are in the minority, would like to build a church there, in order to bring back the apostatized. Hence they try again to build it. I saw them a month and a-half ago, and they said they would go at it again. I told them I would try to obtain some means to help them. The Indians of Nesqually have been endeavoring to build a church. They are not many and poor. When I saw the chief he was almost crying in telling me they had no church yet, although promised one two years ago. The Sisters of Providence in North Yakima are obliged to enlarge the school building. Last year they built a school which cost $2,000, apart from the land. They have contracted for an addition, which will cost $3,000, and is now nearly under roof. They have to build it at their own expense. Then there is the chapel at St. George's Mission. It is true this institute was built through the charity of Miss Drexel, and this large-hearted lady has helped the sisters greatly in furnishing the school. But we should not abuse this liberality and charity. I would, therefore, ask the commission to allow generous alms for the spiritual benefit of the Indians in the diocese of Nesqually."

Excellent progress is reported from Oregon. Here is the letter from Archbishop Gross to the Commission:

"Since my last communication, I received notice that the Indian agent for the reservation in Benton county was quite willing for the visits of the Catholic priest. Some years ago these Indians had been handed over to the Methodists, and the Catholic priest ordered not to visit the reservation. He consequently kept away. Last summer I went to the reservation, and the agent received me very courteously. I assembled the Indians and preached to them. I found quite a number who *had* been Catholics. All were very well disposed. I made arrangements for the monthly visit of the priest, who at each visit has spent several days on the reservation instructing and preaching. He has recently sent me a list of thirty-five adults and thirty-two children whom he baptized after careful preparation. I have discovered another neglected tribe, the Klamath. I shall as soon as possible visit them myself, and have in the meantime ordered one of my priests to pay a visit to them. I am sure there are other Indians in wild and remote parts of Oregon. I shall go at the earliest opportunity to visit them and arrange for their spiritual wants. It is for this reason I now report a large number of Indians. These recent events have shown me that

there are more Indians in Oregon than I had formerly supposed. Having come a stranger to Oregon, I had to depend on the information afforded by others, and now I am learning by personal observation."

The reports from Santa Fe show that good work is being done and still better would be accomplished with more ample means.

"We respectfully request the Commission," says the Most Rev. Archbishop in his application, "to give to the Archdiocese of Santa Fe the same share in the proceeds of the collection that has been granted in the two years previous; even a larger share would be very necessary to open a mission in the wilderness of the Novajo country. Four schools are supported with the funds of the collection. In the past year a school building has been erected and one repaired. The Zunis Indians, who form a very interesting tribe, are forcibly deprived of a school for need of funds. The Presbyterians have a school among them. As they live far away from any civilized town or settlement, the establishment of a mission amongst them would require the constant residence of a missionary and the opening of a school conducted by sisters. To the poor naturals of New Mexico may be justly applied the word of the Gospel, 'the harvest indeed is ripe but the workmen are few,' and adding resources are very much needed."

From a later communication:

"The allocation this year is only the half of what it was before, and this you say, 'on account of the diminished resources at the disposal of the Commission, of the appropriation for the Indian Bureau and of the aid extended to the Indian missions from other sources.' About this I have only to say that very little of the extra help reaches the missions of New Mexico, and I have yet in the diocese about 30,000 Indians deprived of all means of education. I will try to keep up the four schools I have had running now for two years, with the help received from the Commission for the Catholic missions. The houses for these schools have been repaired and furnished, so that I have only to pay the teachers and for books, with the money you sent me, and that I hope soon to be able to do."—(Archbishop Salpointe.)

Very Rev. C. Jaillet, Vicar-General of Brownsville, tells the same story of privation and need, and of the good that can be accomplished through the funds of the annual collection: "In the most of our missions our priests cannot meet their expenses. They call on me to help building their chapels and schools. Were it not for the generosity of the Indian and Negro mission contribution and also for the Propagation of the Faith, we could not keep up what we have or do anything in the way of improvements."

In Alaska, what is now our true Northwest, we find nine priests and eleven churches. These priests scattered over that field are attending the wants of 3,400 Indians, on the Upper Yukon among the Alaskan hordes.

"The missions of Alaska," writes Rt. Rev. Dr. Lemmens, Bishop of Vancouver's Island, "will be the financial ruin of this diocese, unless we get far more assistance than we have had till now. There are now four Jesuits, two lay brothers and three sisters of St. Ann, entirely dependent on the diocese for food, clothing, houses, churches, schools, etc., in a country where everything costs an exorbitant price. The freight from the seashore to Nulato station is $40.00 per ton. What freight they charge from San Francisco to St. Michael I have not yet ascertained. It will also be high, the station being 2,500 miles. Our allowance from the commission last year was $2,000, and it was a great help; but it did not half suffice to pay the expenses of the Alaska missions; their bills for groceries, etc., at the local stores, ran up to $2,448.24 by last July. There is no other Indian mission in the United States which so imperatively demands immediate attention. It will all depend on the Jesuit Fathers being enabled to take possession *now* of the various Indian villages whether the tribes inhabiting them will ultimately be Catholics or Presbyterians. Three churches are being built at present in the diocese; also a residence for priests. It is the intention of the Jesuits to have at least two boarding-schools."

The meagreness of reports, and their incompleteness in some instances, render it impossible to give due credit to the zeal of all the prelates and the missionaries working among the Negroes and the Indians, and to the devotedness of their efficient co-laborers, the members of female religious orders. If many items of progress, as is most likely, be found wanting, such as number of baptisms, schools, etc., in this rapid survey, the blame will partly fall on the good missionaries themselves, who love to labor in obscurity. They will be the last to complain of being slighted.

If the appeal of the chief pastors meets with the generous response it deserves, a great momentum will be added to the progress of our missionary work. The extracts given in this paper will enable our reverend pastors to make a favorable showing to their congregations on Quinquagesima Sunday, and the following one, when the annual collection will be taken up. Any word of ours urging this matter would be superfluous. The clergy are too fond of their Master to allow so many millions of souls to famish because of means wherewith to break unto them the Bread of Life.